

2

HELPE TO HVMILIATION.

By R. B.

JAMES. 4. 10.

*Humble your selues in the
sight of the Lord, and hee
shall lift you vp.*



OXFORD.

Printed by William Turner, for
Michael Sparke, dwelling
in Greene Arbor. 1631.

HELPS
TO
HUMILIATION

B. R. B.

James 4:10.
Humble your selves in the
fear of the Lord, and hee
will lift you up.



Printed by W. B. Whitt, for
Adrian Spence, dwelling
in Great Street, 1841.



To the Reader.

Here commend
vnto thee Chri-
stian Reader a
table of Repentance,
now put into a little
Tract, collected from
that graue, learned, &
godly Divine, M^r Ro-
bert Bolton. I could
haue beene content to
A 3 haue

The Epistle

haue stayed the publishing thereof, vntill such time, in which the Author might haue bene prevailed with to print it; for there cannot but want much beauty and lustre which it might haue had, if it had been set forth, or perused to be fitted for the Presse by him that first gaue life vnto it; but being enforced to it by the importunity of many well affected, both farre
and

To the Reader.

and neere; & I vnwilling to haue such a pretious fountaine sealed vp, considering the good that might redound to many in the meane time by it. I resolved by the Authors leaue no longer to ingrosse the same to a private vse, but to impart it to a publike good, especially considering, first, how few are acquainted with the right nature of Humiliation,

79 The Epistle

and Repentance, no more than Nicodemus was with regeneration: that though many boast of it, few haue it, when alas it's plaine, without true Repentance there is no salvation. Now this table having so perspicuously vnfolded the nature of this grace, those that haue a beginning of it, may from hence adde an increase to their store; and they that want

to the Reader.

want it, may here see
the way and meanes of
obtaining it. Secondly,
the extraordinary ex-
ercise of fasting and
prayer, a duty of preti-
ous account amongst
Gods Children, which
bath alwayes beene
wonderfully blest with
a happy successe, in so
much, as albeit their or-
dinary prayers returne
not empty without a
blessing, yet respectiue-
ly to those prayers
A5 which

The Epistle

which are joyned with fasting, they seeme barren and blasted, which otherwise are fruitfull and full eared. How then could I withhold this which by experience and the judgement of judicious Christians, cannot but bee of speciall use and helpe unto such a blessed and successfull ordinance? Thirdly, these times call for it, to fast and pray and cry mightily unto
God

to the Reader.

God by our prayers,
that wee may stand in
the gappe, and make
up the breach: and
from this little Tract
wee may receiue much
helpe in this particu-
lar. Wherefore I hope
I shall neede no further
perswasion for thy gra-
cious acceptance, than
that hereby if the fault
be not thine owne, thou
mayest receiue much
good and comfort to
thy soule: which if thou
findest,

To the Reader.

findest, giue God the
glory, the Author thy
thankes, and mee
thy prayers.

* *

*

I.S.



HELPE TO HVMILIATION.

Actes 2.37.

*Now when they heard
this, they were pricked
in their heart, and said
unto Peter, &c.*

IN THESE
words here
is : First a
compunction and a
thorow

thorow wounding
their hearts.

2

Secondly, a consul
tation what to doe.

3

Thirdly, *Peters* ho-
ly counsell; *Amend*
your lines and be bap-
tized.

From the first, in
that these men when
they had heard of
the greatnes of their
sinne, were thus
wounded at the
heart, obserue:

Point.

That contrition in

a

a new creature ordinarily is answerable to his former vanity.

Manasse, 2. Chron. 33.6. Mary Magdalen, Luke 7. Augustine a great sinner, wrote 12 bookes of Repentance.

Instans.

To whom much is forgiven, they love much: and this is a fountaine of Evangelicall Repentance. As a traitor condemned to dye, receiuing

Reas. 1.

a pardon would wonderfully breake his heart to thinke hee should be so villanous to so gracious a Prince: so it is with a Christian that beholds Gods mercy to him.

Reas. 2.

Christians after their conversion desire to see their sinnes to the vtmost, with all the circumstances that make them hateful, as the object, nature,

nature, person, time,
& age, &c. in which,
or how they were
done, that so they
may be more hum-
bled for them.

If it be not so (as it
may be otherwise,
for God is a free a-
gent and is not tyed
to any proportion of
sorrow) then such
troubles as these vsu-
ally feaze on them.

First, they are often
afflicted with this,
that

that their conversion
is not through and
found, and so do not
with such heartines
and chearefulnesse
performe the duties
of Godlinesse.

Secondly, they are
manytimes haunted
with listlesnesse &
coldnesse in their
progresse of Christi-
anity.

Thirdly, they are
visited with some
crosse or other that
stickes

stickes by them: to
make them lay a
greater Load vpon
sinne.

Fourthly, they are
more subject to be
overtaken with their
sweete sin, because
they haue no more
sorrowed for it. For
the lesse it is sorrow-
ed for, the more it in-
snares men.

Fiftly, some of them
haue beene assault-
ed vpon their bed of
death

death with sorrow-
full and strong temp-
tations : Not that
men should con-
ceiue this is alwayes
the reason of it ; for
God hath ends in all
his workes, knowne
only to himselfe; but
thus I haue knowne
some haue beene
troubled , and this
may be in great mer-
cy to make a weake
conversion more
strong . Lest any
Chri-

Christian should be troubled at it, take notice in Contrition:

There must be sorrow of heart because of sinne.

There must be a dislike of it in the will.

There must be a transmutation or strong reasoning in the minde out of the word of God against sinne. This is the Si-
new of Repentance

as

as *Austin* had against Playes, that all men could not draw him to them.

There must be a resolution and striving, and watching against it, as *Iob* with his eye. *Iob* 31.1.

There must be a grieuing that hee is not excellent in all these, and herein hee must make vp what hee wanteth in the former. These be in some

some measure in all
Christians; some are
more eminent in one
part, some in ano-
ther, as Ioseph had
little sorrow, but a
strong Resolution,
because hee had soe
strong a temptation,
and withstood it; hee
had strong reasons
beyond nature to re-
sist sinne, and resolute
against it, so that it is
not so much the mea-
sure, as the truth of
every

every part that is required. But if they be not in an excellency in great sinners, they are to mourne for the want of them. To helpe herein, obserue these tenn degrees or Acts of repentance or rather helpes to Humiliation.

Act. 1.

Get a sight, and survey, and full apprehension of all thy vilenesse, iniquities, trans-

transgressions, and
sinne, the num-
ber and nature of
them.

Get a right appre-
hension of GODS
wrath and fiery in-
dignation, and the
pure eye of God a-
gainst sinne.

Get a sense of the
vnspeakeable mise-
ry thou art lyable to
by reason of sinne.

Get a base esteeme
of thy selfe.

2. Act.

3. Act.

4. Act.

B

Get

5. Art.

Get an inward
sorrow of heart and
bleeding of soule.

6. Art.

Get an outward be-
wailing with heart-
pelting confession.

7. Art.

Get an hatred and
aversion in thy will
from sinne.

8. Art.

Get a strong rea-
soning in thy minde
against sinne.

9. Art.

Get a sincere op-
position in thy life,
to sinne.

10. Art.

Get a sincere grie-
ving

ving that thou canst
doe these things no
better. Now for the
first Act, (*viz.*) Get a
sight and survey, and
full apprehension of
all thy vilenesse, mi-
quities, transgressi-
ons and finnes, the
number and nature
of them; for which
purpose take these
three helpes.

1. Act.

1. Helpe.

First, keepethe eye
of thy naturall con-
science cleare.

1. Helpe.

B 2 Second.

2. *Helpe.*

Secondly, be acquainted with all the wayes thou canst possible to anatomizethy sinne.

3. *Helpe.*

Thirdly, take notice of the guilt of originall sin, because a Christian may haue his heart locked vp more at one time then at another.

1. *Helpe.*

For the first of which (viz.) the keeping of the eye of the naturall conscience

science cleare, ob-
serue:

First the rules of
the Heathen that
never did know
Christ.

Secondly, the in-
downments of the
Heathen.

Thirdly the com-
mon notions of na-
ture which were in
the Heathen.

For the first (viz)
The rules of the Hea-
then that never did

B 3 know

The rules
of the Hea-
then.

Revel. 22.
21.

know Christ, as in
stance in: Lying be-
sides the word of
God which banish-
eth it from Heaven,
by the light of natu-
rall reason. Aristotle
sayth, A lye is evill
in it selfe, and can-
not bee dispensed
withall, and the rea-
son of it is this; wee
haue a tongue giuen
vs to expresse the
truth, now if our
tongue tell more or
lesse

lesse then our minde
conceiues, it is a-
gainst nature.

Ribald talking, of
which many make
a sport, and rather
then they will lose a
lest, they will ven-
ter to damne their
soules. *Epictetus*
saith, Its dangerous
to digresse into ob-
scenity of speech.

Cowardize in
good causes, think-
ing it good sleeping

B 4

in

in a whole skinne,
Aristotle Ethic. 3. cap.

1. that in some cases
a man had better lose
his life then be cow-
ardly.

4

Drunkennesse; the
dayes be so drown-
ed in impiety, that if
a man be not drunke
every day, hee will
take it in a great dis-
grace if hee be not
counted an honest
man; whereas *Seneca*
sayth it is but a
raging

raging madnesse, &
if hee should behaue
himselfe so butt two
or three dayes, as he
doth when hee is
drunkē, men would
count him mad.

Mourning immo-
derately for losse of
wife or children.

5
Sene. 100.
ep.

Passions of anger;
Morall Philosophers
haue many excellent
rules, the which if a
naturall man would
take notice of, hee

6

B 5 would

1

would never be so
passionate, for they
say it ariseth first,
From a great weak-
nesse of spirit. For
were hee manly, hee
would passe by those
things with scorne:

whereas he shewes
himselfe to be of an
effeminate spirit and
impotent affections.

2

From selfe-loue.

3

From an over deli-
cacy and too much
nicenesse in suffer-
ing.

ing wrong. From a
passing proud na-
ture, being affraid to
be contemned. From
too much credulity,
so that if one or two
doe whisper, hee
thinkes they speake
something hurtfull
of him, and is rea-
dy to breake out in-
to rage: for which
passions they giue
these rules.

That thou con-
taine thy body and
tongue

4

5

I

tongue in quiet.

2

That thou say o-
ver the Greeke *Al-*
phabet before thou
say any thing in
rage.

3

That thou looke
thy selfe in a glasse,
and thou shalt see
what an vgly crea-
ture thou art in that
rage; for sayth Ho-
mer, his eyes sparkle
like fire, his heart
swels, his pulse
beates, &c. so that
if

if in this moode hee
should see himselfe
in a glasse he would
never againe be an-
gry.

Secondly, obser-
ving the endow-
ments of the Hea-
then. For instance,
Regulus the *Romane*,
being taken prisoner
of his enemies the
Carthaginians, and
vpon promise of re-
turne if he sped not,
obtaining to goe
home

2

The en-
dowments
of the Hea-
then.

I

Instance.

home to Rome to
treate with the Se-
nate for a commu-
tation of Captiues,
Carthaginians for Ro-
manes, of whom
himselſe was one:
Comming to the Se-
nate, he gaue weigh-
ty reasons to dis-
swade them from
commutation; so as
chusing rather to a-
bide the certaine cru-
elty of his enemies,
then to breake his
faith

faith and promise;
hee returned, where
hee was most cru-
elly vsed of them;
by whose example
Christians might be
ashamed that make
no matter of break-
ing their promises.

Fabricius attained
to that height of ex-
cellency, that it was
sayd, A man may as
soone pull the Sunne
from its Spheare, as
that man from his
honest

2
Instance.

honest and just dealing.

3.
Instance.

Cato was so excellent, that it is sayd, hee did not good for feare, shame, profit, &c. but because goodnes was so incorporated into him, that hee could not doe otherwise.

4.
Instance.

Cambyfes stood so stricktly against bribery, that a Iudge being taken in that crime, hee flayed him,

him, and set his
skinne in the seate
of Iustice, and let
his son leane thereon
that hee might hate
that vice.

Zaleuchus King of
the *Locrians*, made a
law for adultery,
that whosoever was
taken in that fact
should haue his eyes
pulled out; now his
owne sonne be-
ing taken in that
fault

5.
Instance.

honest and just dealing.

3.
Instance.

Cato was so excellent, that it is sayd, hee did not good for feare, shame, profit, &c. but because goodnes was so incorporated into him, that hee could not doe otherwise.

4.
Instance.

Cambyfes stood so stricktly against bribery, that a Iudge being taken in that crime, hee flayed him,

him, and set his
skinne in the seate
of Iustice, and let
his son leane thereon
that hee might hate
that vice.

Zaleuchus King of
the *Locrians*, made a
law for adultery,
that whosoever was
taken in that fact
should haue his eyes
pulled out; now his
owne sonne be-
ing taken in that
fault

5.
Instance.

fault first, because he would not violate his own decree, pulled out one of his sonnes eyes, and one of his owne.

3
Common
notions in
Heathen.

Thirdly, obseruing the common notions of nature, which were in the Heathen; as,

1

All good is to be done.

2

All euill is to be avoided.

3

Kinde is to be propagated

pagated.

Do as we would
be done by.

4

God is to be ho-
noured, frō whence
arise th this objecti-
on, namely: Is not
this notion extin-
guished in them that
deny God?

5

Quest.

Not utterly, but
it generally dwells in
them; so farre onely
they haue vse of it,
as to leaue them
without excuse, Rom.

Ans.

6

1.19.20.

A mans life is to be
preserued: Now selfe
preservation is soe
ingrafted into the
blood & veines, that
therefore the selfe
murderer sinneth:

1

Against God the
Father.

2

Against God the
Sonne.

3

Against God the
holy Ghost.

4

Against the light
of nature.

For

For the first, (viz.)
thou sinnest against
God the Father, who
commandeth, *Thou
shalt not kill*, and soe
thou sinnest:

I
Against
God the
Father.

Against the image
of God, in that thou
destroyest it.

I

Against his Sove-
raignty; for,

2

Hee hath appoin-
ted thee to worke in
his vineyard, and
thou wilt rather dye,
&c. as if hee were

I

a

1
 Against
 God the
 Sonne.

2

3

2

Against
 God the
 Sonne.

1

a hard Master, that
 thou darest stay no
 longer in his seruice.

Thou dishonour-
 est him, and gratifi-
 est his enemy.

Hee hath planted
 thee as a tenant at
 will in this earthly
 tabernacle, and thou
 beatest it about thy
 cares.

Thou sinnest a-
 gainst God the Son;
 for,

Thou art none of
 thine

thine owne, thou art
bought with a price:
this will helpe thee
against the Divels
temptations ; for
when hee comes to
tempt thee to that
sinne, say, thou art an
others' and not thine
owne.

Thou maymest
Christs body in ta-
king away a mem-
ber of it.

Thou sinnest a-
gainst God the holy
Ghost;

2

3
Against
God the
Holy
Ghost.

1

Ghost; for,
Thou polluteſt thy
ſoule with blood;
and,

2

It is the office of
the Spirit to dwell
with vs; and

3

It is the office of the
Spirit to invite vs to
taſte of the good
blessings of God, as
Eſay 51. Oh! but my
ſoule is blacke with
finne, &c. This is the
action of the Spirit
to reveale this vnto
thee.

Object.

Sol.

thee.

Thou sinnest against the light of nature most cowardly, and against fortitude; thou sinnest against the kingdom; against thy neighbour, thy family, and thy selfe; and puttest thy selfe among the sorrowes of the diuels which is a Bedlam madnesse.

Be acquainted with

C

all

4

Against the light of nature.

2. Helpe.

all the wayes thou
canst possibly, how
to anatomize thy
sinnes; for which
purpose take these
methods and helpes.

I
Method.

Bee perfect in the
Law of God, and
looke thy selfe in the
pure Christall glasse
thereof: be thorough-
ly catechised in the
Commandements;
as in the fourth Com-
mandement, where-
in consider.

Pre-

Preparation.

1

Celebration.

2

Preparation, which
consists,

1

In praying:

1

Publicly with
thy Family, Privately
with thy selfe.

In examination.

2

In renewing thy
repentance.

3

In covenanting
with thy thoughts
to spend that whole
day in holy things.

4

Celebration.

2

1

It may be for scandalous finnes in thy life thou hast beene sorrowfull, but thou hast passed the Sabbath with many wandrings; for which thou hast not beene humbled: All these are to be brought to thy minde with much bleeding.

2

An utter Cessation or abstinence from thoughts, words, & deeds, of calling, or recre-

recreation ; more
then for necessity,
mercy, or comeli-
nesse.

Take survey of
all the wrong which
wee haue offer-
ed to all things in
Heaven and Earth;
all things are the
worse for a wick-
ed man, soe farre
as his sinne can adde
hurt vnto them

Take a perusall of
thy selfe from top to

C₃ toe.

³
Method.

³
Method.

toe. The finnes of thy eyes: each thing thou lookest on, not making a holy vse of them, is a sinne of omission: consider then how many there are every day, and, if in one part so many, what are there in the whole body?

4
Method.

Consider all the commissions, and omissions as thou standest in severall relati-

relations.

As a Creature,
how thou hast car-
ried thy selfe to thy
Creator.

As an husband to
thy wife.

As a Father to thy
Children.

As a Master to thy
Family.

As a neighbour,
to them without,
or to Gods chil-
dren.

As a Subject, &c.

C 4 Take

Take notice of all thy faylings in all these, and thou shalt finde sufficient matter for a day of humiliation.

^s
Method.

Labour to get (as I am perswaded every Christian hath) two Catalogues of thy sins, before conversion, and since.

Of Gods mercies, spirituall and temporall.

3. Helpe.

Take notice of the guilt

guilt of originall
sinne. Now because
a Christian may
haue his heart lock-
ed vp more at one
time then at an-
other, let them
in case of barren-
nesse, consider
these fixe quickning
points.

Looke to the
feede, and sinke, and
naturall inclination
of thy heart to all
manner of wicked-
C5 nesse;

^r
*Quick
Point.*

nesse; for suppose by
the mercy of God
thou wert able to
say, and that truely,
that thou couldest
not possibly finde a-
ny actuall sin with-
in thee: yet looke
backe to the corrupt
fountaine, and there
thou shalt finde that
thou and the most
holy Christian on
earth, whilst thou li-
vest in this house of
flesh and tabernacle
of

of day, thou hast it
in thy nature to sinne
against the Holy
Ghost, to kill Iesus
Christ, to commit so-
domy; and what
hindereth but Gods
free mercy? This
then thoroughly con-
sidered, is sufficient
matter to humble
thee, to consider
with thy selfe what
a wretch am I yet,
that haue this seede
still in my bowels.

Con-

²
Quic.
Point.

Consider and
thoroughly weigh the
circumstances of all
thy sinnes, of thy
vnregeneration, at
what time, in what
place, with what
scandall, &c. As
Austin sayth of him-
selfe, hee did won-
derfully weepe in
reading the fourth
booke of *Virgill*
when *Dido* was kil-
led; what a damn'd
soule had I (quoth
hee

hee) that could
weepe for her misse-
ry, and not for my
owne? so when hee
listned to musicke,
and to the tune in
singing of a Psalm
in the Church, ra-
ther then kept his
heart to goe along
with the matter:
and for being much
addicted to stage-
playes, and many
more, but especial-
ly for robbing an
orchard,

orchard, which hee
aggravates by many
circumstances; that
great renowned Fa-
ther left this exam-
ple to all posterity;
whereas if a young
man now adayes
should but crye out
of robbing an or-
chard, hee would be
thought simple and
too precise. Looke
the second booke of
his Confessions,
where see his sinne
aggra-

aggravated, by these
ten circumstances.

Sayth hee, this
theft which I com-
mitted was not one-
ly in the booke of
God forbidden, but
I had it in my heart
dayly.

1
Circum-
stance.

Volui, feci I resolv-
ed with free will to
doe it, and I did it.

2
Circum-
stance.

Fastidio equitatis, I
did not doe it for
want, but in dis-
daine of goodnesse,
and

3
Circum-
stances.

and out of an eager
desire to do wrong.

4
*Circum-
stance.*

I had abundance
of the same kinde &
better at home.

5
*Circum-
stance.*

I did steale them,
not soe much to in-
joy the thing, as
mine owne theft,
that it might be sayd
of my old compani-
ons, that I robd an
Orchard.

6
*Circum-
stance.*

There was a
number of desperate
swaggerers and in-
carnate

earnate Divels with mee.

Nocte intempeſtiva,
at midnight: which
hee aggravates with
another Circum-
ſtance, when wee
had beene ſporting
and dancing, and
drinking we did it.

We carried al away.

We carried ſo many
away, that they were
a burden to vs.

When wee came
home we gaue them

to

7
Circum-
ſtance.

8
Circum-
ſtance.

9
Circum-
ſtance.

10
Circum-
ſtance.

to the swine : and
then at the conclusi-
on, hee cryes, *Oh my
God, behold my heart,
Ecce cor meum Deus.*

If wee would
looke backe on such
a Sabbath breaking,
how in such a place,
at such a time, so in-
flamed with lust ; If
drunkards, whore-
mongers, vsurers,
&c. would take this
course, they might
finde such aggrava-
tions,

tions, that by the
mercy of God, might
terrifie them from
their evill courses.

In case of barren-
nesse consider, wee
had our hands in the
sinne of *Adam*, and
soe brought all the
sorrow, sinne, and
damnation vpon all
men that are or shall
be damned, and we
are guilty of all the
horrours of consci-
ence; If wee had not
hearts

3
Quic.
Point.

hearts of adamant; or
hewn out of a rocke,
or had sucked the
brest of Wolves or
Tigers, wee would
be moued at this,
which is able to
breake a thousand
adamants. I speake
advisedly, it is able to
open a wide gap of
penitent teares in the
most flinty soule of
the most bloody sin-
ner.

4.
Quæst.
Point.

Cut of all sin both
Origi-

originall and actuall
that thou hast taken
notice of, and do but
consider the imper-
fections that follow
the best actions, the
innumerable distra-
ctions of the most
holy prayer that ever
thou madest, the sins
of the last Sabbath,
thy deadnesse, fruit-
lesnesse, &c.

Remoue all per-
sonall sinnes, yet
consider how many
ways

5.
Quic.
Point.

wayes wee haue our hands in others sins, which (it may be) they haue carried to hell with them. Wee haue a world of matter from hence to breake our hearts: for wee may be guilty of others sins 13 wayes; There is none but are guilty of some of these wayes. viz.

I First, by encouraging them, as those
Pro-

Prophets which cry-
ed Peace, peace, when
there is no peace,
when they are but
formall or civill pro-
fessors, those that
sow pillowes vnder
mens elbowes, that
heale the wounds of
the people with faire
words, when there
is nothing towards,
but tumbling gar-
ments in blood, and
vengeance, and de-
vouring with fire.

Aske

Esa. 9. 5.
Eze. 13.
10.
Ier. 14.
14.

Aske all those Ministers that reveale not the whole counsell of God, who sent them to incourage; it shall all fall to nothing; but you of this place are inexcusable, for wherin haue I hid any thing from you? no, I dare not be guilty of any mans blood that way. for the damnation of my soule.

By provoking; as

Iob's

Job's wife sayd to him, Curse God & dye: so, Fathers provoke not your Children to wrath, for they then are guilty of their sins

Iob. 2. 9.

Eph. 6. 4.

By familiarity with sinners, with company keeping. If thou vouchsafest thy cōpany to Alehouse haunters, to prophane persōs, to Idolaters, to Gods enemies; looke for that sharpe checke which
D the

3

2. Chron.
20.37.

the Prophet gaue to
Iehosaphat for associ-
ating himselfe with
wicked *Ahab*, saying
Shouldst thou counte-
nance the vngodly, &
loue them that hate the
Lord? Therefore is
wrath vpon thee be-
fore the Lord. Or as
Psalm. 50. 18. When
thou sawest a theefe,
thou consentedst with
him, and hast beene
partakers with adul-
terers. Therefore as
Moyse

Moyſes ſayd to the
people, Separate your
ſelues from the Tents
of Corah, leaſt ye pe-
riſh with them. And,
Come out of Babylon,
my people, haue no com-
munion with that
Whore, leſt yee periſh
in her ſinnes, and be
deſtroyed with her
plagues, Rev. 18. Da-
uid ſayth, I haue not
dwelt with vaine per-
ſons, nor will I haue
fellowſhip with the vn-
godly

godly. *Odi Ecclesiam
malignantium* . . . And
who would vouch-
safe to let their loue
runne on such in this
life, from whom
they must be separa-
ted in the world to
come? But for works
of thy particular cal-
ling, as bying, selling,
salutations, &c. wee
must haue these, or
we must out of this
world, as 1. Co 5. 10. 11

4

By participation,

Thy

Thy Princes are rebellious, & companions of theues: so Magistrates which execute not their office, are guilty of all the sins which the people commit within the compasse of the time of their government, and they are all set on their score, without repentance.

Esa. 1. 23.

By silence when thou hearest a good man traduced & say-

5

D 3 est

est nothing, especially dumbe dogges; every Sabbath is a bloody day to them, for their silence is cause of all the iniquities done that day, and all these things which they doe amisse, whether by swearing, Alehouse haunting, &c. all are set on their score: so all those that ore faint and cowardly for Gods glory

glory and truth.

By defending,
Voe to them that call
darknesse light, and
light darknes, There-
fore if any by quick-
nesse of wit will la-
bour to maintaine
ysury, bribery, &c.
they are all guilty of
those finnes.

6
Esa. 5. 20.

By Counselling,
as Iesabell counselled
her husband to kill
Naboth. Oras those
who say, Come, let vs

7
1. Kings
21. 7.

D 4 crowne

Wis. 2 9

crowne our selues with
rose buds before they
be withered, let vs all
be partaker of our wan-
tonnesse, &c.

8

2 Sam. 11.
15.

By commanding,
as David command-
ed *Uriah* to be set in
the fore-front of the
battell, and therefore
guilty of his death.

9

Act 12.
22.

By commending,
as those that com-
mended *Herod* for
his oration, saying, *It*
is the voice of a God;
they

they were guilty of his sin in taking honour from God.

By connivency, as Ely winked at his sons; for Which you may see what a fearful judgement fell vpon that house for forbearing the. If we had no other sins in a day of humiliation, it were able to breake the hardest heart; but especially for Maisters of Families,

10
1. Sam. 3.
13.

D 5 lies,

lies, who winke at their children and servants swearing, Sabboath breaking, &c. If these be not guilty of the former sinnes, yet they are guilty in not praying with them & bringing them to extraordinary exercises.

II
Acts 23.
20.

By consenting; as Paul bewayled that hee carried the cloathes of them that slew Stephen when hee

hee was stoned.

By not sorrowing
for them. *David*
shewes what Chri-
stians ought to doe.

By not praying a-
gainst them, for the
suppressing of them.

Consider the sins
of the times: *David's*
eyes gush out with
teares to see men
transgress the Law.
Soe *Lots* heart was
vexed dayly with the
sinnes of the people
amongst

12
Psal. 119.
136.
Psal. 25.
13.
Mar. 3.5.

13

6
Quic.
Point.
Psal. 119.
136.

amongst whom hee
liued, 2. Pet. 2. 8. And
blessed are they that
mourne, so Math. 5. 4.
Obserue, these seve-
rall branches well, &
thou shalt finde sins
enow to mourne
for.

Second
Act.

Now for the 2 Act.
viz. A right appre-
hension of Gods
wrath and fierce in-
dignatiō, & the pure
eye of God against
sin. Now the Chri-
stian

ftian oftentimes cō-
plaines, that hee can-
not apprehend Gods
wrath sufficiently.
Let him take these
helpes

The severity of
Gods Iudgement a-
gainst sin; for which

1. Helpe.

He threw downe
the Angels frō Hea-
vento be Divels for
ever, (which might
haue done him a-
bundance of glory)
and that, as some
thinke

2

thinke but for a
thought.

2

For but eating an
apple, which some
count a small fault,
hee cast *Adam* out of
Paradice, and sent a
world of misery v-
pon him and his po-
sterity.

3

Gen. 7.

Hee drowned the
world, which shews
the infinite purity in
God not to abide
sinne.

4

Hee burnt *Sodome*
for

for those very finnes
now reigning a-
mongst vs.

Ezec. 16.

49.

Hee rejected the
Jewes which were
his most deare peo-
ple: for they soe pro-
voked GOD, that
they are now no na-
tion, and his wrath
hath so fiercely seiz-
ed on them, that they
are most cursed va-
gabonds, and soe
haue beene a thou-
sand fixe hundred
yeares

5

6

yeares.

Consider, he hath created horreur of conscience which is a hell vpon earth for the punishment of sin; but aboue all, the torments of hell, that woefull place and state prepared for the wicked, where the greater part of the world shall be howling for ever.

2. *Helpe.*

Consider how hard a thing it is to get pardon

pardon for sinne, in
that the Iustice of
God, was hard to be
satisfied. Imagine all
the world were tur-
ned into a masse or
lumpe of gold, the
stones of the streetes
into precious pearles,
and the Sea and Ri-
vers all flowing with
liquid streames of
most pure gold: they
would not satisfie
the wrath of God for
the least sinne: if all
the

Mic. 6, 7.

the Angels and creatures in heauen and earth had joynd together and made one fervent prayer for mans sinne; nay if they had offered themselves to haue beene annihilated, it could never haue beene effected; nay if the Sonne of God himselfe should haue supplicated his Father with most earnest intreaties, hee could

could not haue been
heard vntesse he had
taken our flesh vpon
him, and suffered
what diuels & men
could imagineto in-
flict vpon him.
Which well confi-
dered, there is infi-
nite cause to bring vs
to a sense of Gods
wrath, that he should
lay, and suffer such
infinite torments to
be on him, that hee
cryes out vnto God,
My

My God, my God, why
hast thou forsaken mee?
Though hee loued
him infinitely as
himselfe, yet hee
would haue his Iu-
stice satisfied.

3. *Helpe.* The vnresistable
comming of God
against sinners,
though hee is won-
derfull ready and ea-
sie to be intreated
whilst hee vouchsaf-
eth a day of visitati-
on; But if men will
with-

withstand the day,
then he comes in de-
vouring rage; and
his wrath being once
kindled shall burne
to the bottome of
hell; the his Arrowes
shall drinke blood
and eate flesh, *Hosea*
13.8. then will hee
meete them as a
Beare robbed of her
whelpes, & teare in
pieces when there is
none to helpe, *Psal. 7.*
2. And *Esay 66. 15.*
is

is set downe the
manner of his com-
ming, with fire
and Chariots like a
whirlewinde.

4. *Helpe.*

Gods holinesse,
which opposeth sin,
and is contrary to it,
that hee lookes not
on the least sinne
with the least allow-
ance.

Third
Act.

Get a sense of the
vnspokeable mis-
ery thou artlyable vn-
to by reason of sinne;
for

for which purpose
consider all thy sins,
with their circum-
stances, as of times,
past, present, and to
come.

*Time
past.*

• Looke backe vpon
all thy finnes past
that ever thou com-
mittedst, all thou
hast beene guilty of
ever since thou wast
borne, originall, or
actuell, knowne,
or vnknowne, of
thought, word and
deede;

deede ; They are
written with a pen
of iron, and with the
point of a diamond,
not to be rased out:
they are all vpon Re-
cord, and now lye
as so many sleeping
Lyons , gathering
strength and vigour
against such time as
the Lord shall a-
wake the consci-
ence; and then they
will appeare & rent
thy soule in pieces.

I say, let naturall men
cōsider of this point,
and they shall see
themselves misera-
ble; for there are
some for a small sin
put to such frights, as
they could not be
comforted in a long
space; as some who
having an adulte-
rous project, with-
out any actual pollu-
tion; and others who
having found a trifle,
and made no con-
E science

science to restore it;
by the light of naturall
conscience, knowing they did
not as they would be
done by, were put
into vnspeakable
horreur; and some
who hauing an vn-
worthy thought of
God, were put into
such amazement,
that they wisht they
had never beene. If
these for such small
things (in mens ac-
count)

count) haue come to
such a paffe, that they
tooke no delight in
any earthly thing, but
are put to their wits
end, ready to make
away themselves,
wishing themselves
annihilated; the what
tearing of haire,
what horreur of
conscience will seize
vpon thee on thy bed
of death: with what
a gashly counte-
nance wilt thou
E 2 looke

looke vpon that
blacke and hellish
Catalogue of all thy
sins? as lies, oathes,
raylings, scoffings, at
Gods people, rotten
speeches ; bedlam
passions, goods ill
gotten, time ill spent,
prophanatiõ of Sab-
boaths, and killing
Christ at every Sa-
crament, as all natu-
rall men doe: These
shall be summoned
before thee; & charg-
ed

ed vpon thy conscience by the just God; then consider in proportion what horror will be in thine heart; no heart can conceiue it, nor tongue of men and Angels vtter it. Now then attend, and let none blesse themselves & say, I never felt this misery, therefore it shall never hurt mee; I tell the, it is the perfection of
E 3 thy

thy misery that thou art insensible of it: to be soule-sicke and feele it not, is the complement of miserie; and the reasons why thou canst not see it, are these seaven.

1. Reas.

The divell, while thou art his, will not trouble thee; hee is a Politician of almost fixe thousand yeares experience, & knowes if once thou see

see thy sinnes hee
shall loose thee; ther-
fore hee blindes
thee.

Thy conscience is
lull'd asleepe with
carnall pleasure, and
worldly content-
ments.

2. Reas.

A bucket of wa-
ter is heavy on earth,
in its owne place it
is not soe. When
men are meere-
ly naturall, sinne is
in its owne place,

3. Reas.

E 4

in

and the weight is not felt.

4. *Reas.*

The conscience of a naturall man is like a wolfe in a mans body, while its fed with carnall friends, good fellowship, some great busines of the world, &c. its quiet; but take this away, and then its felt.

5. *Reas.*
Ephes. 2. 1.

A naturall man is spiritually dead, & a dead man feeles no weight

weight you know,

Hee lookes on sin
through false glasses,
as vpon covetousnes
& vsury, through the
glasse of good hus-
bandry; so prodigali-
ty through the glasse
of liberality.

6. Reas.

For want of consi-
deratiō, If we would
by our selues consi-
der when the Mini-
ster presseth Sabbath
breaking, or any o-
ther sinne, and say,

7. Reas.

E 5 this

this is my case, but now by the mercy of God I will be humbled; this would much helpe vs to see our misery.

2

Thou hast had thy hand in murthuring many a soule; all thy drunken companions; thy brethren in iniquity, many peradventure with who thou hast conuersed are dead, and in hell long agoe; thou art
guilty

guilty of the damnation of their soules.

Cain was a cursed man, & had a brand vpon him for killing but a man, then how will the murthering of soe many soules affright thee, if thou hast beene a meanes to set them to Hell? as

For thy wife; thou shouldst haue liued with her as a man of knowledge.

For

2

For thy Children;
thou shouldst haue
catechised them, and
brought them vp in
religion.

3

For thy servants, it
may be thy example
hath made them
swear, lye, &c: How
wil their soules curse
thee in the pitte of
hell, and curse that
time, that ever they
first saw thee? but no
carnall man will be-
leeue this till they
feele

feelee it.

Thou hast beene
the slaue of Sathan,
worſe then a Tur-
kiſh- Gally-ſlaue all
thy life; for whē thou
mightest haue beene
Gods Free-man, and
wouldest not, the di-
uell hath bid thee
lye, ſweare, breake
Gods ſabboath, &c.
& thou haſt obeyed
him, and beene thee
diuels drudge. The
Turkiſh fetters are
but

3

but cold iron at the
worst, but thine be
invisible chaines of
eternall damnation:
Hee scourgeth thy
naked soule with in-
visible scorpions,
feeds thee every day
with fire and brim-
stone; When thou art
out of the Turkish
slavery, thou mayest
be a man againe:
but here Sathan
scourgeth thee and
thou seest it not; hee
feed=

feedeth thee with
poyson, and thou ta-
stest it not : And
shortly he will locke
thee vp in perpetu-
all torments, where
thou shalt never be
freede from Diuels.

First, now thou
art in health, thou
thinkest all is well;
but know to the
contrary, whilst
thou art but natu-
rall, and vnconver-
ted:

*For pre-
sent time.*

Thou

1

Thou dost honou-
rest God in a high
degree, thou provo-
kest the glory of his
pure eye every day
by every sinne thou
committest.

2

Thou tramplest
vnder foote the
blood of Christ in
every Sacrament, if
thou beest not a con-
vert.

3

The Spirit puts
good motions into
thy heart; as at this
time

time it may be, thou
resoluest by the mer-
cy of God to leaue all
thy former wayes,
and be Gods servant:
but presently thou
stiflest it by worldly
talke, and thy old
companions.

The Angels offer
to guard thee, but
thou refusest their
attendance, and de-
nyest to be vnder
their protection,
while thou wādrest
out

out of thy wayes.

5

To Gods children
thou art as a goade
in their sides.

6

Thou drawest
wife and children,
neighbours and all
thou canst to Hell,
by thy ill example,
&c.

7

The creature thou
art mercilesse vnto,
for thy sin addes to
their misery which
they groane vnder;
and thou yet addest
to

to their burden by
thy sinne.

Thou art lyable
to all the ill a man
vnconverted may
indure, or to any sin
that a man destitute
of diuine grace may
commit: as,

To spirituall hard-
nesse of heart, blind-
nesse of minde, fla-
very vnder thy lusts,
searednesse of con-
science, or commit-
ting the sinne against
the

2

*For time
to come.*

the Holy Ghost.

To temporall; any thing that may befall any man, as to be possessed of the divell, &c. I wish every naturall man seriously to consider this; for thou dying in thy naturall estate, art certainly damned, and for any thing thou knowest thou mayest dye the next moment, and then all things are thine

thine enimies; death,
which is certaine:
but how, when, or
where, thou know=
est not. *Calvin sayth,*
A man may dye a thou-
sand wayes in one
houre. Some Physiti-
ans say, there are
three hundred disea-
ses in the body, all
mortall: Besides new
sins haue begotten
new diseases; & thou
mayest die suddenly
by an impostume:
thy

thy house may be
fired and thou con-
sumed by it ; thy
horse may stumble,
and sue destroy thee;
a tile may fall as
thou art walking,
and so kill thee; an
Adder vnder the
grasse or hearbes
may sting thee .
Canst thou promise
thy selfe to see the
Sun againe when it's
once sette, though
now thou be in
perfect

perfect strength? But
however, nature
will end at length,
Sathan then is ready
to come with his vt-
most malice, when
thou art faint and
loath to depart; then
hee will lay open all
thy sinnes, and then
the very next step is,

The Iudgement
seat of Gods tribu-
nall, where God
will declare what
mercy hee offered
thee,

thee, and the Divell
will pleade to haue
thee.

4

Then comes the
internall separation
from God and pos-
session of those tor-
ments which are
eafelesse, endlesse, &
remedilesse. Oh the
tearing of the heart,
and the gnashing of
the teeth, that this
will produce, especi-
ally when you con-
sider God every
Sab-

Sabbaoth stretched
out his armes to im-
brace you, and you
would not ; Christ
offered to make a
plaster of his hearts
blood to cure you,
but you trampled it
vnder your feete :
The holy Ghost put
good motions into
your heart, but you
rejected them ; the
Minister hee pressed
hard to haue you
yeeld, hut you with-
F stood

stood him Oh the
hellish cryes that
these will fetch from
such an heart.

*Fourth.
Act.*

Wherefore let this
betimes begette in
thee a base esteeme
of thy selfe; consi-
der,

1. Helpe.

Thou art worse
then a Toad; nay a
Toade is a faire a-
miable creature in
comparison of thee.
For first, a Toad fol-
lowing the instinct
of

of nature, serues the
Creator in its kinde,
it suckes vp the ve-
nome of the earth,
which otherwise
would poyson vs: but
thou art a degene-
rate creature & Trai-
tor, who drinkest
poyson out of Gods
mercy, to sin more a-
gainst him. Thou art
a sworne friend to
his most deadly e-
nemy, and breakest
all his commande-
F 2 ments.

ments. Secondly, the
venome of a Toad
kills but the body:
the poyson of sinne
kills both body and
soule. Thirdly, When
a Toad dyes its mi-
sery is ended, but
then thy woe be-
gins; then thou wilt
wish thou hadst
beene any thing but
a man

2. Helpe.

If thou hadst look-
ed vpon that man in
Math. 8. possessed
with

with a Devill, who dwelt among the Tombes, went naked, chaines would not hold him, the Devill was soe powerfull in him: thou wouldst haue thought him a dreadfull spectacle of extreame misery; to haue a legion of devils by computation sixe thousand sixe hundred fixtie sixe: but I tell thee thou

hadst better haue a
thousand Legions,
then one vnrepented
sinne; for

I

The devill he can
haue power but o-
ver the body, and so
he may over a Saint,
and had over Christ
to carry him to the
top of a Pinnacle: but
never sin, like thine
of obstinate and fi-
nall impenitencie,
was found in a fan-
ctified man.

Sinne

sinne made the
divell so vgly as hee
is, being else of an
Angelicall nature;
onely sinne makes
him odious; therfore
it is worse than a
thousand divels, yea
worse than either
the tongue of men
and Angells can ex-
presse.

All the divels in hell
in thy body, cannot
doe the one pinne-
worth of hurt for
F 4 the

2

3

the saluation of thy
soule: but one sinne
wilfully vnrepented
of, and so vnpardon-
ed, will danne it; so
that it were better to
be possessed with a
thousand devills,
then one sinne vnre-
pented of, & vnpar-
doned.

*Fifth
Act.*

Get an inward
wounding of thine
heart and bleeding
of soule; Where take
these helpes.

First,

First, thy heart that
hath beene the foun-
taine, or rather sinke
from whence haue
issued many foule
streames, where all
ill hath beene for-
ged, all euill wørds,
raging passions, &
wicked thoughts;
Now then by the
rule of proportion,
let thy heart be a
fountaine of sorrow
for sinne; If Christ o-
pen a fountaine of
E 5 mercy

1. Helpe.

mercy for mourners,
let not vs be excluded
for want of sorrow.

2. *Helpe.*

Consider the heart
of Christ, he had not
taken vpon himselfe a
heart of flesh, but for
sinne, which for thy
sake was tilled with
that singular depth
of sorrow & griefe,
that if all the god-
ly sorrow of all the
Christian soules from
the beginning of the
world

world to the end thereof, in heauen or in earth, dead or aliue, were collected into one heart, they could not counteruaile the depth of his anguish. Shall then his blessed soule fall asunder in his blessed breast, assaulted with al the wrath of God, and the second death? Shall his soule belike a scorched hearth, & so pressed

sed with the flames
of Gods revenging
wrath, which wrung
from him those
bloody drops and
ruefull cryes, *My God,*
my God, why hast thou
forsaken mee? The
wrath of God was
so fierce on him, that
(I say) droppes of
blood fell from him:
and shall thy heart
be as a stone within
thy breast, and never
be moued? Oh pro-
digious

digious hardnesse,
and worse then hea-
thenish ingratitude!

If thy heart be not
wounded here in
some measure truly,
it shall hereafter be
filled with such end-
lesse horroir, that
would grieue and
breake ten thousand
hearts to thinke on
it. Is it not better then
to mourne a little
here for sinne, than
to haue our hearts
inlar-

3
Helpe.

inlarged to indure
vnto all eternity the
horroure of hell? Is a-
ny man so senselesse
to thinke he shall goe
to heaven as in a bed
of downe; and never
be touched for his
sinne, which is as im-
possible, as for thee
to reach heaven
with thy hand. Whe
Hezekiah a man per-
fect in all his wayes,
complained & chat-
tered like a Crane:
David

Esa. 38.
14.

David roared all the
day long: *Psal. 32. 3.*
Iob complained, *The*
arrows of the Almighty
are within mee, the
venom whereof doth
drinke up my spirit.
Nay Christ himselfe
cryed out in the A-
gony of his Spirit.

Iob. 6. 4.

If thou get this
broken heart into
thy breast, thou shalt
bring downe the
glorious majesty of
heaven; **G O D A l-**
migty

4. Helpe.

Eſay. 57.
13.

mighty with his
chaire of State to ſit
in thy ſoule; for hee
hath two habitati-
ons.

1 In heaven.

2 In an humble
heart.

⁵
Helpes.

Get this and get
all. Thou getteſt true
title and intereſt vn-
to the paſſion of
Chriſt, and all the
cōforts in the booke
of God, the promiſes
both of this life, and
of

of that to come.

Get an outward be-
wayling with heart-
pearing confession:
where

*Sixt
Act.*

Consider first, the
practice of the Saints
of God.

*I
Helpe.*

They powred out
teares as men water
out of Buckets.

*I
1. Sam. 7.*

Mary washed
Christs feete with
her teares.

2

The Publican
strucke on his breast
with

3

with a sorrowfull
acknowledgemēt of
his finnes.

2. *Helpe.*

Consider second-
ly, thy hands, & eies,
and tongue, and
heart haue beene in-
struments of Gods
dishonour, therefore
by rule of proporti-
on, thou shouldst
haue the workes of
thy hands instru-
mentall demonstra-
tions of repentance;
thy eyes fountaines
of

of teares; thy tongue
should vtter, and
heart suffer grieve.

Consider, that for
outward things men
will weepe teares, as
for dejection from
high places, losses,
crosses, in wife or
children, as *David* for
Absolon: so it is with
many; what wring-
ing their hands, tea-
ring their haire, bit-
ter crying, &c. Then
the losse of Christ,
who

3. Helpe.

who is infinitely better than husband, wife, child, or any thing in the world; this, this, how should it breake thy heart! If all Iobs troubles were on thee, and could wring one teare from thee; then one sinne should wring blood from thy heart.

Seventh
Act.

Get a hatred and aversion in thy will from sin, considering these

these three helpes.

What sinne is in it
selfe.

1

How God is pro-
voked with it.

2

How thou art
hurt by it.

3

What sinne is.

1

Sinne in it selfe
is fouler than any
fiend in hell, because
it made that so; as
fire is hotter then
water that is heat.

Helpe.

It's extreame-
ly ill, nothing comes
neare

3

neare it. I consider of sinne here in the abstract, so its a greater ill, than the damnation of a mans soule; for when two illls fight together, that which cōquers must needes be the greater; now when a man hath lyen in hell ten thousand yeares, hee is as farre from comming out as ever; for the eternall duration in hell cannot

not expiate sinne.

Its most infectious,
Its compared to a
Leprosie; for,

The first sinne
that peeped into the
world stayned the
beauty of it; no soo-
ner sinne was com-
mitted by *Adam*, but
the Stars seemed im-
pure in Gods sight,
the beasts were at
variance, the earth
full of brambles, and
all things cursed.

Second-

2

Secondly, it sower
red all natural, reli-
gious, and civill acti-
ons.

3

Thirdly, if a man
in authority be sin-
full, all vnder him
will be infected.

4

Sin is most filthy,
compared to the
most vile things that
can be named; to
menstruous ragges,
the vomite of doggs,
&c. Nay not any
dirt, or filthy thing
can

can staine a Sunne-beame, but sin staines a more glorious creature, which is the soule of man.

Sin is of that helish nature, that it drawes out & takes in, to it selfe the wrath of God.

Sin is full of cursed consequences.

Privatiue.

Positiue.

Privatiue, losse of Gods favour; the

G blood

5

6

1

2

1

blood of Christ; the
guard of Angels;
peace of conscience,
&c.

2

Positive it brings
all misery spirituall;
hardnesse of heart,
blindnesse of minde,
horror of consci-
ence, despaire, &c.
with all temporall
losses and crosses
here, and hereafter e-
ternall torments of
soule and body.

2. *Helpe.*

God is provoked
with

with it.

Each sinne is the
only object of Gods
infinite hatred. His
loue is diversified to
himselſe, his Sonne,
the Angels, the crea-
tures: but his hatred
is confined onely to
sinne. What infinite
of infinites of ha-
tred haſt thou on thy
ſoule, with all thy
ſinnes, when each
sinne hath the infi-
nite hatred of God

G 2 vpon

2

vpon it?

Each sin is against
the Majesty of that
dreadfull Lord of
Heaven and earth,
who can turne all
things into hell, nay
heave & hell into no-
thing by his word.
Now against this
God thou sinnest, &
what art thou, but
dust and ashes, a
bagge of filth and
flegme, and all that's
naught. And what is
thy

thy life, but a span, a
bubble, a dreame, a
shadow of a dreame?
And shall such a
thing offend such a
God?

Every sin strikes
at the glory of Gods
pure eye.

3

Sin is that which
killed his Sonne; the
least sinne could not
be pardoned but by
Christs carrying his
heart blood to his
Father, and offering

4

G 3

it

5

it for sinne.

Each sinne is an
 offence to all his mer-
 cies. This aggravated
 the sinne vpon Eli,
 Sam. 2. 29. David 2.
 Sam. 12. 8. 9. &c.
 Mercy is the most e-
 minent attribute of
 God, and therefore
 the sinne against it is
 the greater. What
 therefore are our sins
 in the time of the
 Gospell?

3. *Helpe.*

Consider how
 thou

thou art hurt by it:
for

Each sin kills thy
soule which it better
then the world.

I
Mat. 16.
29.

Each sinne, bring
it never soe much
pleasure in the com-
mitting, leaues a
threefold sting:

2

Naturall.

1

Temporall.

2

Immortall.

3

Naturall, after
worldly pleasure
comes melancholly:

1

G 4 pro-

properly either because it lasted no longer, or they had no more delight in it, &c. That as all waters end in the salt sea: so all worldly joyes are swallowed vp in sorrowes bottomlesse gulfe.

3

Temporall: ther's labour in getting, care in keeping, and sorrow in parting with worldly goods.

3

Immortall : God
will

will call thee to judgment for it. Each sin robbes thee of abundance of comfort. What a vast difference do we see in conquering sin, and being conquered by sinne? as for instance in *Ioseph* and *David*: the one raised after his conquest to much honour; the other, scarce enjoyed one good day after hee was conquered; but

as *Ezekias*, walked heavily in the bitterness of his soule all his dayes. As some Divines haue said of *Guliacius* and *Spira*, the one is honour'd in *Calvins* Epistles for ever: the other after his backsliding liued a while in exquisite horror, and after dyed in despaire.

4

Thy owne conscience will accuse thee

thee one day for every sinne, though now it seemes hid to thee; and thy conscience is more then a thousand witnesses, therefore thou wilt certainly be overthrowne.

For the sins which peradventure thou liuest now in, and accountest but petty and veniall, many poore soules are at this instant burning
in

in hell for; What misery and hurt then attends on thee for the same?

*Eight.
Act.*

Get a strong reasoning in thy minde against sinne: as first, these three grand reasons.

1. Reas.

The horroure of hell; Therefore Christians wrong themselves, that will not vse this as a motiue; the vnquenchable wrath of God shall feede

feede vpon thy soule
if thou committest
this sinne.

The joyes of heavē;
I shall dwell with
God for ever, if be-
leeving, I make con-
science of every sin,
as an evidence and
fruit of saving faith.

2. Reas.

And aboue all,
the glory of God: if
Gods glory and the
damnation of our
soules were in a bal-
lance, his glory
should

3. Reas.

should preponderate
and prevaile, while
wee preferre Gods
glory aboue our
owne salvation; Mo-
ses and Paul would
haue done that, al-
though wee cannot
seeke it, but in and by
our salvation, as the
meanes is subordi-
nate to the end.

Secondly, from e-
very line in Gods
booke:

His attributes, as
His

1 His Iustice.

2 His mercy.

His Iustice to terrise sinners.

1

His mercy to allure vs to him.

2

His Iudgements.

3

His Promises.

4

Thirdly, from logical places: (See Rogers on meditations, and in each particular consider of thy sinne.)

1 The definitiō.

2 The division.

3 The

- 3 The causes.
 As 4 The effects.
 5 The subject.
 6 The adjunct.
 7 The comparison.
 8 The contrary.

Fourthly, from places of Scripture.

1. From examples in Scripture: *How shall I do this, & so sin against God?* saith Ioseph.

2. From your former estate; *Yee were darknesse, but now yee are light,*

light. &c.

From the end of
all things, Seeing all
things must be dissol-
ved, what manner of
men ought wee to be?

3

Fiftly, from thy
selfe.

Thy soule is im-
mortall, all the De-
vils in hell cannot
kill it.

1

Thy body is fraile,
all helps cannot long
vphold it.

2

Sixtly, from Christ.

Looke

Looke vpon him weeping, nay bleeding on the crosse, and saying thus, Sinne brought mee from the bosome of my Father to dye for it.

Seauenthly, from the incomprehensible excellencie of God, against whom thou sinnest.

*Ninth
Act.*

Get a sincere opposition in thy life to sinne.

Helpes thereto.

When

When any bait of
Sathan, or old com-
panions would al-
lure thee to sin, take
this dilemma:

1. *Helpe.*

Either I must re-
pent, and then it will
bring more sorrow
than the pleasure
did good, or not re-
pent, and then it's
the damnation of
my soule.

Consider thy mad-
nesse, which layest
most desperately in
one

2. *Helpe.*

one scale of the balance heaven, the favour of God, the blood of Christ, and thine owne soule: in the other, a little dung, pelfe, base lust &c. And lettest this over sway, which bringeth rottennesse to thy bones, perhaps losse of thy good name &c.

3. *Helpe.*

And that thou maist yet be further armed to withstand the

the assaults of thy
three grand enemies,
the world, the flesh,
and the devill, which
dayly seeke the de-
structiō of thy soule:
cōsider these twelue
Antidotes:

1 Consider the short-
nes of the pleasure of
sin, with the length
of the punishment,
the one for a mo-
ment, the other ever-
lasting.

2 Consider the com-
paw
panions

panions of sinne: for
one sinne never goes
alone, but being once
entertained, it sets all
the faculties of the
soule also in a com-
bustion; and so pro-
cures a spirituall
judgement, if not
temporall, vpon eu-
er state and person.

Consider, thy life is
but a span, a breath,
a blast soone gone
now if wee had all
the pleasure in the
world,

world, yet being so
soone to loose it, it's
not worth esteem-
ing.

Consider, sin cau-
seth vs to lose a grea-
ter good than that
can be, as the favour
of God, interest in
Christ, guard of An-
gels, right to the crea-
tures &c.

Consider the vn-
certainty of repen-
tance; thou maist ne-
ver haue motion to
repent

4

5

repent after thou
hast sinned, and so
art damned.

6

Consider the near-
nesse of death to
thee; some haue liu-
ed out aboue halfe
their time, others al-
most all of it; young
and old dye sudden-
ly many times.

7

Consider one mo-
ment in hell will be
worse then all the
pleasure in the world
did good, though it
should

should haue lasted
a thousand yeares
twice told. So on the
contrary, one mo-
ment in heaven doth
more good than all
the hardnesse and
paines in good du-
ties, or persecution
for them did hurt.

Consider the dig-
nity of thy soule, it's
more worth then a
world. Lose it not
then for any sinne.

Consider the pre-
H cious.

01

8

11

9

cioufnesse of a good
conscience which is
a continual feast.
This thou lovest by
sinne.

Consider, thou
sinnest against a
world of mercies,
which God hath sent
to thee, as to soule,
body, good name,
estate, & others, that
belong to thee.

Consider nothing
can wash away any
sinne but the blood
of

of Christ. And wilt
thou now pollute
thy selfe againe, as it
were to haue him
kill & afresh to wash
away thy sinne.

Consider the an-
cient Martyrs and
Worthies chose ra-
ther to burne at a
stake, than they
would sin, and wilt
thou soe easily be
drawne to it, or ra-
ther runne to it. An-
selme sayd, if the
H 2 flames

flames of hell were
 on the one side, and
 sinne on the other
 side, I would rather
 lye in those flames
 than sinne. And o-
 thers would rather
 be torne in pieces
 with wild horses.
 Wee haue as preci-
 ous meanes as they,
 and if our hearts
 were as good wee
 should haue the like
 affections.

Tenth
Act.

Get a sincere grie-
 ving

ving that thou canst
do these things no
better, as consider-
ing,

Though thou hadst
a thousand eyes, and
could weepe them
all out, and shed ri-
vers of teares, and a
thousand hearts to
burst; yet all were
not sufficient for the
least sinne or vanity,
either of the eye or
heart: How much
more when our

H 3 hearts

hearts are barren and dry, had wee neede to labour for this sorrow?

2
Considering when thou hast made the best praier, or watched most diligently o-
ver thy selfe, for the right and due sancti-
fication of the Sab-
bath, or spent thy selfe in a day of hu-
miliation; thou hadst neede to crye and burst thy heart a-
gaine

gaine for the imper-
fections and failings
thereof.

In this sorrow,
that thou canst per-
forme good duties
no better. Weaue vp
the web, whats lack-
ing in any of the rest,
here make it vp, and
to incourage thee,
thou hast this hap-
pinesse joyned with
it, that though thy
griefe be small, if it be
true, to cause thee to
sell

sell all: that is, to part
from every sinne for
Christ, and take him
as a husband and a
Lord, both for pro-
tection, and govern-
ment? Then by the
consent of all Di-
vines it is godly sor-
row, and certain-
ly accepted in
Christ.

**

*

FINIS.

rt
or
m
a
D
h
c
i
r

AD S ALE	